

was reserved for the Helvetic Confession, which, with slight modifications, represents the position, the final settlement of faith, of the great Protestant body. The article in the first Helvetic Confession reads as follows: "The bread and wine of the Supper are holy, truly symbols, thru which the Lord offers and presents the true communion of the body and blood of Christ for the feeding and nourishing of the spiritual and eternal life." The statement of the doctrine of the Eucharist in the Westminster Confession of faith, one hundred and eleven years after, reads as follows, "The Lord's Supper is to be observed for the perpetual remembrance of the sacrifice of himself in his death, the sealing of all benefits thereof with true believers, their spiritual growth in him, their further engagement in, and to all duties which they owe to him: and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body. Worthy believers do inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all the benefits of his death." In the Shorter Catechism of that confession we have the following: "What is the Lord's Supper? A sacrament wherein by the giving and receiving of bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all its benefits, to their spiritual nourishment and growth in grace."

The Society of Friends discard the outward symbols, and teach that "the communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells."

In our own view there is, in the Eucharist, perhaps less of mystery, less of the supernatural than in any of these confessions; except so far as the communication of the new life to the soul, and the nourishing of that new life by proper spiritual food, may be considered mysterious and supernatural. The Communion is first a memorial of the death of our Lord, I Cor. 11: 23, 25, and a sign of the atonement for sin, wrought out in and by his death. That atonement is the foundation of the whole plan of salvation, and any divinely appointed means by which our faith is made to take hold upon it, or by which we are reminded, refreshed, quickened and strengthened in our hold upon this Christ of the Atonement, this Christ of the broken body and shed blood, results in a direct and sensible increase of spiritual life. The Holy Spirit by means of this quickened faith, specially directed by the symbols of the Eucharist to Christ, in the supreme moment when he actually wrought out our salvation on the cross, imparts to us a fresh vigor of the new life, as the body feels refreshed and vigorated after partaking nourishing food. In this is the manifest use of the Eucharist,

the form of which is so devised as to present to us a perpetual object lesson, a vivid mental picture, of the body which was broken, and the blood which was shed for us; and our partaking of the consecrated bread and wine symbolizes that spiritual feeding, by faith, upon Christ, as it were upon his flesh and blood, which is so necessary to the new life, and by which his divine, immortal, eternal life is continually imparted unto us, and we thereby become "members of his body, of his flesh, and of his bones."

#### PROSPECTIVE

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In my humble judgment it is much more difficult, for an uninspired man to write about the future, than about the past. The prophets are dead, and the man who ventures predictions now, is somewhat in danger of overdrawing the picture. There is, however, a criterion for the future, and that criterion is the past.

It is comforting at all times to recognize the fact that, as a church, we have more than the past to encourage us. There are in God's word, thirty thousand promises for his children.

Then again, there is the history of other denominations. From small beginnings, they grew into great religious bodies, but not in a day, nor in a year. Thus it was with the Christian church, in the beginning, it took her many years before her influence was felt, in the world at large.

First then, let us pause for a moment, and take a view of the past. June 6th and 7th, 1883 in this city, was the Brethren church organized. But nineteen years have passed by, comparatively a short period, yet sufficiently long, to assure the future prosperity of the Brethren church. All who are intimately acquainted with our history, know too well, the difficulties that then confronted us. Then, we were a small band of Christian workers, honest, zealous, but not equipped for the great work awaiting us.

We had then, but little church property, a College with forty thousand dollars debt. No faculty for a College, and no school. A list of ministers, but the majority of them never entered the active service. Soon after the organization the enthusiasm of many of the leaders, began to wane, and one went to his farm; and another to his merchandise; few remained to tell the story.

Many other discouraging features might be mentioned but since I am not writing on retrospective, but prospective, I will let these suffice. It is, however, exceedingly encouraging, yea rather inspiring, to know that many of these apparently insurmountable obstacles, have entirely disappeared. Our ministry has grown numerically, and intellectually, and has also become more devoted, and consecrated.

The enormous debt of Ashland College, which made such a dark cloud hover over the Brethren church for many years, has

been removed and instead we have an endowment fund of many thousands of dollars, an able faculty, and a flourishing school. More than a score of young men, taking classical and divinity courses, fully determined to devote their entire lives to the ministry of the Brethren church. And, herein lies the hope of our fraternity. What the Brethren church needs is men in the ministry, consecrated men who study to show themselves approved; workmen that need not be ashamed, rightly dividing the word of truth. This has been our greatest need. Ashland College is coming to our rescue, however, and when this institution will be able to send into the field, twenty five preachers every year, fully prepared for the great work before them, then will the Brethren church enter upon a new era of prosperity and rapidly multiply her numbers. That time is surely coming.

The faculty of Ashland College, will be increased, the number of students will be doubled; and instead of a score of theologs, there will be three score and ten.

When that time comes, as it soon will, a score of souls will come into the Brethren church, to one now.

The Brethren church, has passed her formative state, and she is gradually getting ready for the work before her.

The missionary spirit is manifesting itself among our people in a marvelous manner, "Home missions!" "Foreign missions!", is now our motto. And, while we have in the last few years established churches, in many of the larger cities of this country, from the Capital to the far west, and even penetrated the dominion of Canada; we will, in a few short years, have churches in the far off heathen lands.

The Brethren church has money, and when we are ready for the "Foreign Field," the money will be forth coming. Better salaries will be paid. Starvation salaries are no longer considered honorable, our churches are more able, and more liberal. Hard working ministers will have a respectable living and this will be a great stimulus to young men.

It is simply astounding what we have accomplished in the short period of our existence. And while we all are ready to admit, that under different circumstances we would have accomplished more—yet, in nineteen years we did, what it took the German Baptist church, one hundred and forty years to do. That is to say, that the German Baptist church had no more churches at the end of one hundred and forty years, than we have now. It is only in the last fifty years, that the German Baptist church made her strides. It is only twenty seven years since the first Dunkard college was established—Think of it!

The fact that we have succeeded so remarkably, should fill all our hearts with profound gratitude. We should press forward with renewed zeal and vigor.

In the next twenty years we should cer-